2: Musters T-5 (1869-1870)1873
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large brown otter, with orange-coloured fur on the breast, found in the Parana; but the Indians' account is curious as bearing on the name of the lake—'Nahuel Huapi,' or Tigers' Island. It is possible that the aguarra found in the valley of the Rio Negro may also haunt these districts. They further told me that stags had been seen on the banks of the river, but none were heard of during our stay in the neighbourhood. A few miles below the ford the belt of trees ceases, and on the southern side there is a peculiar group of what seem to be square-shaped rocks, which at a distance have very much the appearance of a small town regularly built and walled. This is called by the Indians 'Sengel,' and was the scene of a great fight between the Tehuelches and Araucanos many years ago, relics of which in the shape of bones and skulls still whiten the plain. After crossing the river, the young men who had been sent back returned, bringing with them three horses belonging to the Chilians and one man of their party, who, incredible as it seems, had assisted the Indians to dismount and disable his companions. The particulars of the fate of the others were not divulged, though a story was current that some of them had managed to reach the Chupat. I asked no questions, but the blood-stained knife of one of the young men told its own story. This day all the Indians rode on in silence, the last two days' events having roused all their bad passions. I rode alone, feeling that there was danger in the air, and near our halting-place joined Orkeke and two others at a fireside for the purpose of cooking some ostrich eggs, which we were busily discussing when a messenger came to say that Casimiro was waiting to see me at a spot which he indicated. I mounted and rode off accordingly, but had not gone far before the two bravos who had been commissioned to do for the Chilians galloped up, one from either side, one brandishing his sword and the other swinging his bolas. I at once put spurs to my horse, and my mantle flying back discovered two revolvers belted round my waist underneath it. They checked their career

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The estancia, from its situation in what is termed a rincon or corner, namely, a peninsula nearly surrounded by a bend of the river, possessed great advantages, and as it is one of the most convenient places for passing cattle to the south side, the owner, who keeps a boat on the river, was enabled to do a profitable business with the Indians when they received their rations, by assisting them in ferrying their animals across.

The overseer, under Mr. Kincaid, was a Scotch shepherd, whose gudewife superintended the *ménage;* the house was a substantial edifice, built mainly by Messrs. Kincaid, the beams being taken from willow trees felled in the rincon. Up to the time of my visit these gentlemen had been working against fortune, neither of the yields of grain in the two previous years of their occupation having been even a good average.

Close to this estancia a number of ancient Indian burial-grounds exist, where, besides skulls and bones, numerous flint arrowheads may be found, some of which, in my possession, have been exhibited to the learned members of the Anthropological Institute, and found to present the peculiar Indian type. Besides flint arrowheads, pestles and mortars, fashioned out of a porous stone, are also to be found. These articles probably belonged to an old race of Indians who inhabited the Rio Negro previous to the advent of Spaniards and horses, and the pestles and mortars were probably used for pounding the algarroba bean into a paste like that at present manufactured by Pampa Indians under Teneforo; indeed, Luiz Aguirre gave me to understand that these Pampas were of an original stock formerly inhabiting the valley of the Rio Negro, but I leave these conjectures to the consideration of ethnologists more skilled than myself. Near these ancient graves I renewed my acquaintance with the old familiar vizcacha of the plains of Buenos Ayres, which I have previously pointed out does not exist in Patagonia proper, viz., to the south of the Rio Negro. Two

4: Lothrop A-4 (no date) 1929
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000 the ostrich. They are extracted by the exertion of great strength, and divided into strings about the size of an ordinary shoe-thread. They are then twisted, the ends are scraped to a point, and when dry become stiff; they are now ready for use.

Two pieces of skin are cut to fit each other. The tailoress (for all the work, from the curing of the skins to the last results, is done by the squaws) holds the edges together with the left hand, and drills them for sewing with a sharpened nail, held between the first two fingers of the right hand; the pointed thread, held between the finger and thumb, is inserted and drawn through, and so the work goes on. The stitches are tolerably fine, and a very neat seam is made. Other pieces are added, and when the whole is finished the seams are rubbed smooth with a bone. The fur being worn inside, there remains the work of outside decoration. With a due quantity of clay, blood, charcoal and grease, amalgamated for the purpose, the artist arms herself with a stick for a brush, and executes divers figures in black, on a red ground; which, if intended to show forth men, require a vigorous imagination to detect the purpose. They might pass for unhappy ghosts (if a little more ethereal in composition), or for deformed trees. They bear a rude resemblance to a chair in profile, or a figure 4; and are thickly disposed over the whole surface, in the attitude sometimes vulgarly termed "spoon-fashion." The garments are now complete; the edges are carefully trimmed with a knife, and the fabric is thrown over the shoulders, with the infallible certainty of fitting as closely as the native taste requires. . . .

413 Certain comments may be made on the two descriptions of robe-
●172 making just quoted. In the first place, the tools enumerated are well known archeologically, and most of them have been illustrated by Outes (1905). Scrapers sometimes were hafted by setting them transversely in a block of wood and securing them with resin.[13] More often the handle consisted of a split sapling, bent until the ends met, with the blade secured between them by lashings (fig. 4). Snub-nose scrapers, intended for use without hafting, are found throughout Patagonia, but not in great quantities.

Knife-blades are found all over Patagonia. However, the series we illustrate in fig. 5, *a–d*, come from the region where the cloaks here described were obtained. Of these *b* is a single triangular flake, retouched along the edges; *a* is a symmetrical elongate blade which

[13] Outes (1905, p. 339) states that this hafting is of Araucanian origin, taken over by the Tehuelche. The use of transversely hafted scrapers by the Ona of Tierra del Fuego, however, suggests that the culture transference may have been from the Tehuelche to the Araucanians.

4: Lothrop A-4 (no date) 1929
SH5 Tehuelche SH5

has been worked all over; *c* is a lanceolate blade, again worked all over. While not rare, none of these forms is common. An apparently unique knife is seen in *d*—a form probably derived from some European prototype. The great majority of blades (fig. 5,

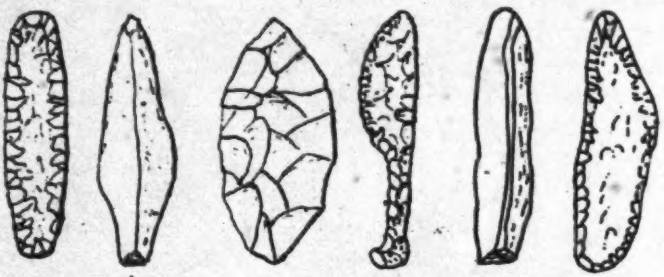

FIG. 5.—Tehuelche knife-blades. *a–d*, Río Galliegos basin (Hamilton collection); *e*, Gulf of San Jorge; *f*, Sierras Coloradas (after Outes)

e, f) are of somewhat irregular shape, sometimes one- and sometimes two-edged, in type merging imperceptibly into the scraper class. On the Tehuelche manner of hafting stone knife-blades we have no information.

Bourne's account of preparing skins describes the scouring of hides with a coarse-grained stone. In the John Hamilton collection at Galliegos, which we had the privilege of inspecting, were a number of accurately cut rectangular blocks of porous lava about six inches long by two to three inches wide and thick, which might well have been used for this purpose. Outes [16] describes and illustrates stone discs about three inches in diameter and an inch in thickness which may have been similarly employed.

Tehuelche "needles," used in the sewing, were not true needles with an eye, but simply awls. As among most primitive people, formerly they were of bone, particularly the leg-bones of birds, but in recent years the Tehuelche have used a nail or some piece of scrap-iron.

As for the pigments employed to decorate Tehuelche cloaks, they were applied mixed with blood or with grease to a slightly dampened surface. Musters [17] writes that the grease was obtained from the

[16] 1905, figs. 194, 195.
[17] 1871, p. 172.